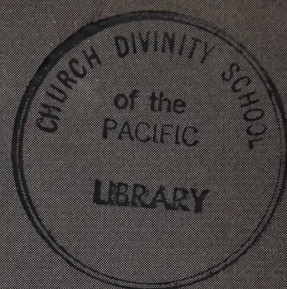


the Living Church

October 30, 1955

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MARYLAND GETS A CATHEDRAL [p. 12].

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Departments

BOOKS 9 EPISCOPATE
CHANGES 14 LETTERS
DEATHS 13 MAN POWER
DIOCESAN 11 U. S. A.
EDITORIAL

Things to Come

OCTOBER						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

NOVEMBER						
S	M	T	W	T	F	S
						1
						2
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

October

30. Twenty-first Sunday after Trinity.
Radio-TV Workshop, Broadcasting and Commission, N. C. C., Albuquerque, N. M. to November 4th.

November

1. All Saints' Day.
National Conference on the Churches and Social Welfare, N. C. C., Cleveland, to 4.
6. Twenty-second Sunday after Trinity.
9. Election of Bishop-Coadjutor of Montana. Peter's Pro-Cathedral, Helena, to 10th.
13. Twenty-third Sunday after Trinity.
20. Sunday next before Advent.
24. Thanksgiving Day.
27. First Sunday in Advent.
30. St. Andrew.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocesan missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading news picture agencies.
Member of the Associated Church Press.

The Living Church

Name of the Church

Having read and digested the acts and activities of the General Convention at Honolulu, Hawaii, it seems to me that Mr. [Charles] Taft was presuming on his status, in thus rejecting the very-much-needed correction of the name of our church [L. C., September 25th].

By simply reading the history of the Anglican Church during the days of the reformation, he will quickly discover that in no sense of the word was the Church changed from Catholic to Protestant. Getting down to simple facts, it seems to me that thousands of others, too, that ridding the Church of the overlordship of a so-called pope, as well as eliminating those things which were and still are sinful in the Roman version, was in no sense a removal from the Catholic Position, but rather a "house-cleaning."

How could Mr. Taft and the others who torpedoed the excellent reasons for changing the Church's name, possibly object to the removal of the word "Protestant" from the Church name, when they know just as well as the rest of us, that we are a member of the Anglican Communion, which both we and all Protestant Christians know is the Holy Catholic Church? I am convinced that our Canadian brothers across the unmarked border, had the right idea when they changed their name to the Anglican Church of Canada. Therefore, I'd like to suggest changing our U.S.A. Church name to The Anglican Church of the United States of America.

RAY W. NAEGELE
Insurance Underwriter

Cleveland, Ohio

The Sunday School Lessons

I have not had time to comment on your reaction [L. C., September 4th] to my letter and the article which I wrote relative to the Seabury Series in the A.C.U. News. Realizing that it is futile to pursue for long correspondence which is contrary to the editorial policy of any paper, yet I am sure that some comment is due.

I shall not write more than a word about the editorial entitled "No Mighty Works" except to say, and most decidedly, that through the 41 years of my ministry I have tried to the utmost of my ability, first, to cooperate with the leadership of the National Church, later with the National Council, and always with that of the diocese in which I have been working, and most of all with the final conclusions

ACU CYCLE OF PRAYER

October

1. St. John's, Springfield Gardens, L. I., N. Y.
2. Ascension, Sierra Madre, Calif.; Grace, East Providence, R. I.; All Saints', Dorchester, Mass.; St. Stephen's, Providence, R. I.

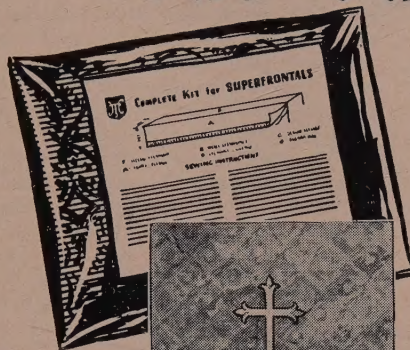
November

1. St. Barnabas', Omaha, Neb.
2. All Souls', Port Jefferson, N. Y.; St. Paul's, Norwalk, Conn.
3. Immanuel, Racine, Wis.
4. Trinity, Ossining, N. Y.
5. All Saints', Los Angeles, Calif.

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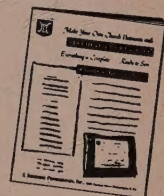


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of the General Convention; but certainly I have never felt any of these were the possessors of any infallibility which we deny to the Pope.

Secondly, after very wide experience in the Church, I do not at all think that your characterization of the "devoted" in the Church as equivalent to the "incompetent," or "teachers who cannot teach, choristers who cannot sing, and priests who cannot preach" is at all justified. It is true that there are, and have always been, some such in the Church but I believe that such a situation has never been as general as your editorial seems to assume. There are other points in the editorial that would bear comment but I only feel justified in attempting to reply to your reaction to the position that I have found it necessary to take on the Seabury Series.

First, you state categorically that the Series does positively teach the Resurrection of Jesus Christ. If you will read carefully, you will discover that what it teaches is that our Lord continued to live after Calvary. Actually, the empty tomb and the true Resurrection of our Lord are conspicuous by their absence. Indeed, it may be possible for teachers, parents, and children alike to assume that the teaching of the Church is that the Ghost of Jesus appeared to the disciples, or the old and discredited theory of "visions" could well be substituted for the known doctrine of the Church that our Lord rose in His body which was crucified and that Body has become a glorified and spiritual Body by the Will and Work of God.

Your third point, that the Gospels of St. Mark and St. John and the Epistle to the Hebrews might be judged heretical by the standards set in my approach to the Seabury Series is begging the question, since none of these documents was written by an authorized body of the Church whose job it is to set forth what the Church teaches for Christian education of the people in the Church, young and old alike. What the Department of Christian Education is obliged to do is to teach not only what the Gospels of St. Mark and St. John teach, but also what is set forth in the Gospels of St. Matthew and St. Luke, as well as the other Christian documents of Holy Scripture.

In your editorial comments on the article written for the American Church Union *News*, you failed to understand my point about man's needs and "wants." I used the word "wants" advisedly because I think the Seabury Series is more oriented to men's "wants" than to their "needs," however much the word "needs" is used. My own experience as a priest leads me to believe that it is necessary to inform the mind of the facts of the Gospel, in order that the true needs of men may emerge so that they may desire the satisfaction of those needs by the means given by God in His Church. I would agree that the purpose of Christian education is to turn the "need" of man into a "want," but if we deal with the "wants" of those who come for Christian education we will not have time even to let them know what their real needs are. This, it seems to me, is one of the weaknesses of the Seabury Series; it does direct the teachers to deal with "wants" that children bring to classes even

at the expense of scrapping a well planned lesson Sunday after Sunday.

I turn to your next point, namely, the suggestion that I seem to have a less than Catholic concept of the Church because I am concerned by what seems to me to be an overemphasis on "this redeeming fellowship." I take no second place to anyone in thinking of the Church as Christ's Mystical Body, the Organism into which God grafts us in Baptism, but my complaint is that there is so much attention given to the Body, that it seems to be forgotten, at times, that the Body without the Head is not redeeming. I have read and reread the material which has been published, and while there are passages such as were quoted in your comments, there are many, many consecutive pages in which the "redemptive fellowship" recurs time after time without a single mention of the Redeemer or His connection with the fellowship ever being mentioned. If you will reread the material, you will see what I mean.

May I say, too, that I think the quotation in the editorial is an unfortunate one because it touches on another problem, in my opinion, namely, that the Seabury Series skirts the question of sin, which certainly is a Biblical and Prayer Book term and concept. Of course, no one can think that any of us can *earn* salvation by being good, because we can never be good enough for that, but surely also it is sin that separates us from God, and it is only because of the sacrifice of the Son of God on Calvary for the *sin* of mankind, yours and mine and the children's, that we have hope of salvation. You see, we must deal with sin, even with children, so that the means may be used to do away with that which separates us from God, and so to know the blessed cleansing of His forgiveness, in order that we can experience the love of God. I think that this is good Bible and good Prayer Book, and good truth, also, and I believe that the Seabury Series does not face up to these basic truths, in a very real sense. My experience seems to indicate to me that children do apprehend these truths if they are taught with understanding by teachers who themselves know the meaning of sin, repentance and absolution.

I am sure that I am right about the small church. In most such small churches the priest in charge usually has more than one church, sometimes four or five. If teachers are to teach under the Seabury system, only the most careful and persistent training will make it possible for them to do it intelligently. Certainly, I have not found, with all of the material suggested and provided, enough material, even if the teacher spends 10 or 12 hours a week in preparation, to insure, first, that the method proposed is used intelligently and, second, that what the Church would have taught as truth will be taught. If the young priest, or the old priest (and usually priests in such positions are fairly inexperienced, or men reaching the end of their ministry), can find the time in two or more churches to conduct adequate classes for his teachers, in each of the grades that are possible in such small churches, and perform the other duties in those churches, it will be most surprising. I know that the Seabury Series does say most decidedly that the priest must *not* lead parents'

groups, but I would suppose that he might at least be slightly better prepared from a theological standpoint to help the teachers in this area than even the best intentioned lay person. I would certainly feel that he did not attempt to interpret the Seabury Series in the light of the Biblical and Prayer Book theology, which is not too clear in the Series, he would be failing to fulfill his ordination vows, and yet the very problem of time is one that is exceedingly difficult. You see, I know something about this because in my second parish in Colorado I had a parish that geographically was larger than the state of Maryland and in addition, was Chaplain of the State Penitentiary in order to earn living. The time problem is very real.

You put the word "uneasiness" in quotation marks as describing what seems to be in your mind an unfortunate attitude toward new projects of the National Church. I was really amazed at General Convention to discover how many people — bishops, priests, laymen, and laywomen, without respect to Churchmanship, many of them very distinguished leaders of the Church — were grateful to me for writing what they felt. I would say that the number who spoke to me runs close to 300. You will recall further that the Committee on Christian Education of the House of Deputies considered two more resolutions, one of which gave a blanket endorsement to the Seabury Series; and the other which was quite critical, though gently so, requesting the National Council to make a serious effort in the first revision of the text to bring it more in line with the theological content of the Book of Common Prayer by taking the center of attention away from man and back to God, and to introduce more organized factual content for weekly teaching assignments and to rely less upon current theories concerning the solution of psychological exigencies of the individual at the moment. This Committee had these documents before it a good many days; they brought people in to question them and finally came up with [the resolution quoted in full in L. C., October 9th]. This was the unanimous recommendation of the Committee on Christian Education. When it was put to a vote in the House of Deputies there were very few votes against it.

The House of Bishops did not concur but it is obvious that little consideration was given to it because the resolution was sent to the House of Bishops after the House had begun the consideration of the Budget, and before we were finished with the Budget a message of non-concurrence came back. It was the fastest action the House of Bishops took, which is evidence to me that no real consideration was given to it. Furthermore, I would point out that the Bishops do not have to use this material, but the priests and laypeople in the House of Deputies who do have to use it in parishes were almost unanimous in voting for this resolution. This is significant. I know that this resolution was reintroduced in the closing hours of the session to be enacted without the House of Bishops, and the motion failed of adoption, but this was a hurried action and no consideration was given to it.

Finally, I am sure that anyone who

ows my participation not only in parish work, but also in diocesan labors and in the work of the National Church through many years, starting as far back as 1922, will know that what I had to say about the Seabury Series was born not of "normal uneasiness about new projects of the National Church" but rather because I am concerned for the teaching of the children of the Church. You know well that one of my latest interests was in participating in the preparation for, and birth of, the new Division on Christian Citizenship of the Department of Christian Social Relations, and there have been many other national interests in which I have joined to assist the National Council in projecting new things for the Church. Therefore, what I have written comes not of any national suspicion of the Council, but because I believe that the Seabury Series has serious flaws which must be corrected if it is to be really useful to the Church and is to guard the Faith as this Church has received the same. I am sorry for the length of this reply but I know of no more important matter that might concern members of the Church.

(Rev.) DON FRANK FENN
Rector
Church of St. Michael
and All Angels

Baltimore, Md.

Editor's Comment:

We all recognize Dr. Fenn's great gifts as a parish priest and his loyal support of the National Council and the Church's Mission. As a newly elected member of the National Council, he will be in a good position to help correct any shortcomings that the Seabury Series may have. However, we are sure that his criticisms of the new curriculum will be greatly modified when he fully grasps the fact that the first half of each Sunday session is devoted to the worship of God and proclamation of the Catholic Faith according to the Book of Common Prayer. The second half (the class session) is then devoted to group discussion of the meaning in the pupils' lives of what has been done and proclaimed in the first half. The systematic presentation of the Faith is done by the Prayer Book itself, and by the priest who is God's authorized teacher of the Faith. The class is secondary, being an *unsystematic*, personal discussion in which the Prayer Book way of life is applied to the needs and problems and interests of the group and its individual members.

The Faith proclaimed is the Prayer Book Faith in the words of the Prayer Book itself. The chief activity engaged in is the worship of God, not some "man-centered" substitute. The things that Dr. Fenn fails to find in the materials are actually in them in a place so obvious that it is unnoticed — the Prayer Book, which actually is and contains all the things that Dr. Fenn wants the courses to be and contain.

Man Power

A Department of Laymen's Interests

By L. H. Bristol, Jr.

Vestry Service

Is More Than 'K.P.'

"CLERGY and laymen alike may forget the fact," says Bishop Campbell of West Virginia, "but actually, our vestrymen are the ranking lay officers in our Lord's army. As such, they should walk with our Lord more often — and will, if given a chance. We usually assign K. P. duty to them and wonder why they get tired of just peeling potatoes, or ushering and raising money which is about the same."

It is true, I suppose, that some of our vestrymen are chosen as much on the basis of wealth and prestige as on the basis of Christian faith, but on the whole, can't it be said truthfully that our "batting average" is good and that our vestries are made up of men of high caliber? I myself have yet to attend an Episcopal Church where the vestry is not highly respected and vestry service looked upon as a real honor.

But it is possible, I think most Churchmen will admit, for a vestryman to serve conscientiously for some years without ever having any conception of either the mission of the Church or the spiritual leadership which vestry service ought properly to be. And it is in this area that many Church leaders feel there is real work to be done.

"Like the rest of us, our vestrymen ought to be growing more and more converted all the time," says the rector of Calvary Church, Pittsburgh, "but often there is not sufficient challenge and jolt in the ordinary parish program to give it to them. We certainly need to get at this, and we need to get at it in a very challenging way that is going to get people's backs up!"

"There should be reorientation for men when they are elected to the vestry," says Bishop Warnecke of Bethlehem. "I think the Church falls down here. A man becomes a vestryman and is seldom told what it means. Like the other members of the congregation, often these men lack sufficient understanding of the Faith. As a result, they think of vestry work in terms only of taking care of a leaky roof, raising funds, or the upkeep of the buildings and grounds. Such jobs, of course,

are a part of their responsibility, but only a part."

Last year, Bishop Warnecke tried an experiment. He wrote to all senior wardens in his diocese, inviting them to have lunch with him. He explained that he was not asking them to lunch because he had something special for them to do or some new campaign he was planning. He was inviting them to lunch, he said, because he would like to discuss the duties of a senior warden and get the chance to know these men better.

At lunch, the Bishop discovered how few of these men really knew what are the duties of a senior warden, and so he explained in detail the appropriate canons. He told the men that canons are like the laws of the land: not breaking them is not fully the mark of a good citizen, so much as putting them to effective use for the good of all the people.

After a fairly long question-and-answer period, the Bishop handed each senior warden a large envelope, containing: (1) a mimeographed copy of the pertinent canons; (2) samples of Forward Movement literature; (3) samples of National Council material (including the Women's Auxiliary data); (4) sample copies of Church magazines, together with subscription blanks; and (5) a mimeographed sheet, explaining what material was in this envelope and why.

We may be sure, I think, that senior wardens who attended the Bishop's lunch went back to their home parishes with a new appreciation of the spiritual leadership which a senior warden's job represents. But more of this another time.



CONTESTS

\$64,000 Worth of Jazz

The connection between religion and jazz, not always apparent, found an advocate in the Rev. Alvin Kershaw, rector of Holy Trinity Church of Oxford, Ohio, one of the contestants on CBS Radio and CBS Television's "\$64,000 Question." Mr. Kershaw, who successfully answered the \$16,000 question on October 18th, chose jazz as his question category.

Surprise was expressed that a clergyman should choose the subject of jazz. Mr. Kershaw explained:

"Religion relates our emotions to some meaningful purpose. In the same way, jazz helps us to understand and express our deepest feelings, about tragedy, loneliness, injustice — also about the joys of family and children. There are great religious resources in all the arts: in poetry, in music, in drama, also in jazz. Insofar as it opens up to us a whole range of life emotion, jazz helps us to trust our feelings, to accept sorrow and to interpret anew the tragedies and the joys of life."

Mr. Kershaw said that he had received a letter from the bishop of his diocese, Bishop Hobson of Southern Ohio, encouraging him and urging him to continue on the program. A wire from jazz musician Count Basie urged him to brush up on jazz instruments.

Contestants on the program who reach the questions with large prizes involved are given a week in which to decide whether to take a sum of money or risk losing it in order to try for the next higher prize. On Tuesday, October 25th, at 10:00 - 10:30 p.m., E.D.T., Mr. Kershaw was to decide whether or not to try for \$32,000. If he did try, and won, he would then have to decide whether to try for the \$64,000 question on November 1st.

ACU

Puzzle Contest "Acceptable"

The Council of the American Church Union, by a unanimous vote of the 45 members present at its annual meeting, found the National Puzzle Contest being run under its sponsorship [L. C., March 27th] "acceptable." The resolution read:

"The Executive Council of the American Church Union at its annual meeting (October 11, 1955) reviewed the progress of the National Puzzle Contest and, having



discussed the subject at length, finds the contest to be completely acceptable from a legal, moral, and theological viewpoint.

"The Council affirms its entire confidence in the leadership of its Executive Director and officers and finds the conduct of the Contest by Mr. S. Duane Lyon and Mr. Keith S. Sutton to be above reproach.

"Before God and in all conscience, we assure all Churchmen that we find no necessity to alter the decision we made on this subject on January 10, 1955, with but one dissenting vote."

Other actions of the Council:

✓ Said prayers for the repose of the soul of the Very Rev. James Green, a member of the Council, and for two Council members who are seriously ill, the Rev. Ralph Coonrad of Philadelphia and Clifford Terry of Chicago.

✓ Noted a marked increase in ACU membership during the past year, as well as an increase in the number of regional branches and in contributions.

✓ Heard a report from the executive director, outlining plans for an extensive program to develop and train local leaders during the coming year.

✓ Adopted a new budget which includes increased sums for the development of committee work and for the expansion of the ACU News.

✓ Reactivated a committee to take steps to obtain a permanent ACU headquarters building.

✓ Set up a new committee on "planning and policy" to meet bi-monthly in New York with sub-committees in strategic areas around the Church.

✓ Authorized two new committees: One

An escape from Jerusalem and several months supporting himself as a junior clerk, are part of the young memory of 13-year-old Semir Tarazi. A Christian Palestinian refugee who fled from Jerusalem with his family in 1948, Semir has come to the United States to complete his education under the sponsorship of the Episcopal Church's Boys' Home, Covington, Va. For the past year he has been attending school in the Hashemite Kingdom of Jerusalem. His brief career as a junior clerk was with the Shell Overseas Oil Company, and for it he earned praise for his intelligence and initiative. Upon his arrival in this country he was met at Idlewild Airport by Mr. Robert F. Burrowes, director of Boys' Home, and a Church World Service worker.

on "audio-visual aids" and the other "ecumenical studies."

✓ Elected these officers for 1955-56:

OFFICERS AND EXECUTIVE BOARD: President, Spencer Ervin, Bala-Cynwyd, Pa.; Vice President, Rt. Rev. Robert E. Campbell, OHC, Holy Cross Mission, Liberia; Rev. Leopold Kroll, Superior OHC, West Park, N. Y.; Rev. Granville Merrell Williams, Superior SSJE, Cambridge, Mass.; Rev. Father Joseph, Father Minister OSF, Mt. St. L. I., N. Y.; Rev. Mother, Order of St. Ann, Arlington Heights, Mass.; Rev. Mother, Teachers of the Children of God, Sag Harbor, L. I., N. Y.; Mrs. Frederick D. Sharp, Dennyville, Me.; Maj. Gen. Milton G. Baker, Wayne, Pa.; Clifford Morehouse, New York, N. Y.; General Secretary, Rev. Canon Albert J. duBois, New York, N. Y.; Treasurer, Rev. John M. Scott, Long Beach, N. Y.

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WOMEN

Triennial

The new national president of the Order of the Daughters of the King, Mrs. E. J. Tomenendal of Villa Park, Ill.

The Order was organized in 1885 by members of a women's Bible class in New York City. Members observe rule of prayer and service.

Others elected: Clara Stackhouse, first vice president; Mrs. H. H. Nygren, second vice president; Mrs. Raymond Dalton, secretary.

celebration

The National Council celebrated the 50th anniversary of the Presiding Bishop's consecration on October 14th, the actual date, beginning in the Chapel of the Church Missions House, New York City, with a Service of Holy Communion at which Bishop Sherrill was the celebrant. At noon, the Council gave a luncheon in honor of Bishop and Mrs. Sherrill in the Gramercy Park Hotel. About 50 people were present, all members of the National Council departments or closely associated with the Council.

The Rev. Almon R. Pepper, master of ceremonies, read the many telegrams received. The one receiving most applause came from the members of the staff of the Massachusetts Diocesan House, signed by all of them. The speaker was Bishop Nash of Massachusetts, Bishop Sherrill's successor as Bishop of Massachusetts. Bishop Nash mentioned that he was one year behind Bishop Sherrill in the Episcopal Theological School, graduating in 1915.

The Presiding Bishop responded with a few words, expressing appreciation of the occasion, and paying high tribute to those who had helped him in his ministry: his beloved wife, his children, his friends and his fellow-workers in the Church.

Coadjutor Election

The Very Rev. James Walmsley Fredrick Carman, dean of Trinity Cathedral, Phoenix, Ariz., was elected Bishop Coadjutor of Oregon October 18th. Dean Carman was elected on the sixth ballot at a diocesan convention held October 17th and 18th at Trinity Church, Portland, Ore. He has accepted his election, subject to the consents of the bishops and standing committees.

Among the 12 nominees four, Dean Carman, the Very Rev. John P. Craine,

		1st		2d		3d		4th		5th		6th	
Ballot:		C L		C L		C L		C L		C L		C L	
Order:													
Nominees:													
Bolster, George R. V.	.....	1	2	1	1								
Carman, James W. F.	.....	11	7	13	8	16	11½	17	15	21	18½	32	26½
Craine, John P.	.....	1	2½										
Guilbert, Charles M.	.....	1	0										
Keiter, Louis B.	.....	6	2	5	2	6	1	3	1				
Leffler, John C.	.....	9	9	11	10½	12	12	13	9½	9	6½		
Neville, Charles S.	.....	3	2½	1	1								
Rodenmayer, Robert N.	.....	2	0										
Smith, Perry H.	.....	5	7	7	5½	6	5	6	3½	7	5	6	4½
Turney, George R.	.....	3	2½	3	1	1	0	1	0	1	0		
Tyson, Alfred	.....	2	4	2	4								
Wilder, Lesley, Jr.	.....	14	5	17	10½	18	14	19	14½	21	13½	21	11½

dean of Christ Church Cathedral, Indianapolis; the Rev. Robert N. Rodenmayer of St. Mark's Church, Berkeley, Calif.; and the Rev. Lesley Wilder, Jr., of St. Matthew's, San Mateo, Calif.; had been recommended by a committee on nominations. Neither Dean Carman nor Dean Craine, who received the second highest number of votes, has ever served in the diocese of Oregon, but both have served churches in the Province of the Pacific.

Dean Carman was born in Denver in 1903. A graduate of Seabury-Western seminary, he was ordained priest in 1930. From 1930 to 1934 he was rector of St. Luke's Church, Denver, Col., and for the next 10 years he was rector of Ascension Church, Pueblo, Col. From 1944 to 1946 he served as a field officer of National Council, Province of Washington. He has been dean of Trinity Cathedral since 1946.

The convention adopted an administrative budget of \$52,710, which is a 40% increase over last year, and a missionary budget of \$96,736, an 8% increase.

On the Eighth Ballot

Despite bad weather and flood conditions in some of the parishes represented, delegates to the diocese of Harrisburg's special convention to elect a suffragan remained until the Rev. Earl M. Hona-

man was elected on the eighth ballot. A leader in diocesan affairs, Mr. Honaman's entire ministry, except for five years as an Army chaplain, has been in Harrisburg. The convention opened in the evening of October 13th and heard seconding speeches after the nominating committee presented the names of 13 possible candidates. The election was held on the 14th.

Although he had reserved the right to reject any nominees, Bishop Heistand did not do so, but he named four men who would be especially acceptable to him. Besides Mr. Honaman, they were the Rev. Daniel J. Stover, the Rev. Francis P. Davis, and the Very Rev. Howard S. Kennedy, dean of St. James' Cathedral, Chicago. Leaders throughout the voting were Mr. Honaman, whose parish is St. John's Church, York, Pa., which is in the diocese of Harrisburg, and Mr. Davis of St. John's Church, Lansdowne, Pa., which is in the diocese of Pennsylvania. A former Methodist minister, Mr. Davis was ordained by Bishop Heistand in 1943 and served in the diocese of Harrisburg for some time afterwards.

Of Pennsylvania Dutch extraction, Mr. Honaman came from St. John's Church, Lancaster, Pa., which was also Bishop Heistand's boyhood parish. He studied at Franklin and Marshall college, the General Theological Seminary, and Philadelphia Divinity School, and was ordained priest in 1928. He served as vicar at Mechanicsburg, Enola, New Market, and at St. Gerald's Church, Harrisburg, from 1928 to 1931, when he became rector of St. Andrew's in Harrisburg. He then became rector of St. Paul's Church, Bloomsburg, Pa., leaving to become an Army chaplain in 1941.

He served as chaplain from 1941 to 1945, and again from 1950 to 1951, with the rank of lieutenant colonel. In 1946 he served as locum tenens at St. Stephen's Cathedral, Harrisburg, and then became rector of St. John's Church, Carlisle. He has been at St. John's, York, since 1950. He has held several diocesan positions, is considered a specialist in canon law, and has the reputation of being an excellent bridge player.

		1st		2d		3d		4th		5th		6th		7th		8th	
Number of Ballot:		C L		C L		C L		C L		C L		C L		C L		C L	
Order:																	
Votes Cast:		52	155	53	157	53	158	53	157	53	154	53	154	53	154	51	154
Necessary to elect:		27	78	27	79	27	80	27	79	27	78	27	78	27	78	26	78
Nominees:																	
Honaman, Earl M.	.....	12	29	15	35	17	37	18	41	18	48	21	45	23	72	30	82
Davis, Francis P.	.....	7	31	10	43	15	61	17	72	19	82	25	89	24	82	21	71
Kessle, Lloyd E.	.....	2	0	0	0	0	0	*									
Stover, Joseph D.	.....	3	13	2	8	0	3	0	0	*							
Honaman, Edward F.	.....	4	9	3	6	0	0	0	0	*							
Block, Llewellyn O.	.....	3	22	4	17	5	18	3	9	2	4	0	0	*			
Kennedy, Howard S.	.....	8	12	7	20	7	13	7	13	9	11	6	10	*			
Heed, W. Josselyn	.....	2	9	1	3	0	0	0	0	*							
Means, Donald C.	.....	3	13	4	10	4	13	3	12	2	8	1	8	*			
Simmer, Clarence C.	.....	2	6	1	2	2	3	1	2	0	0	*					
Hecker, Heber W.	.....	6	9	6	13	3	10	4	4	3	1	*					

* Withdrawn

Retirement—A State to Aspire To

NOW that the Episcopal Church has perfected its law requiring the clergy to retire at age 72 [L. C., September 25th, October 2d and 9th], it is time to assess the spiritual significance of the decision to pluck secular significance from the lives of aging ministers.

We think that the law as finally adopted is a wise one. In today's highly organized and fast-moving world, the responsibility for decision and quick action cannot, even in Church affairs, be shouldered by the aged. And yet this fact raises serious problems. There is first of all the gerontological problem—the problem of providing a satisfying and meaningful life to those who have retired. But there is another problem, of even wider scope and deeper import, a problem for young and old and middle-aged alike; and that is the problem of being so wrapped up in things temporal that we lose our hold on things eternal.

The fact that an old priest must be set aside from the mainstream of Church life is a criticism, not of him, but of the world in which we live. And it may also be a criticism of the Church's own accommodation to that world. Growth in the things of the Spirit need not stop at any age. It is not dependent on muscular tone or intellectual acuteness. It owes nothing to mortality, nor can mortality lay a withering finger upon it. The story is told of the Apostle John that in extreme old age he used to be carried into the church on a pallet; at the time for the sermon he would smile upon the assembled multitude and say, "Little children, love one another"; and then he would be carried out.

If the value and meaning of old age escape us, the fault may be not in the aged but in ourselves, as the failure to appreciate a great symphony is not the fault of the composer but of the undiscerning listener. Perhaps in this area our present generation fulfils again the prophecy of Isaiah:

"You shall indeed hear but never understand, and you shall indeed see but never perceive. For this people's heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes and hear with their ears and understand with their heart, and turn for me to heal them."

The young and the middle-aged are not the only people who evaluate human life in terms of secular effectiveness. The aged themselves are all too likely to cling to the anxieties and responsibilities of middle age as if the loss of these things were the loss of all

personal meaning and dignity. In a sense, perhaps the compulsory retirement law is a welcome surge; a declaration that at a definite moment life must turn on some other meaning than the successful evangelist, the member canvasser, the swelling parish list, the enlarged church and parish house, the organization of guilds and committees. Because these things are done for the sake of the Church, we think they are the work of the Church. But the real work of the Church is something else again; a work that can be done equally well by the blind, the paralytic, the helpless; a work for trembling muscles and clouded eyes; a work for those whom the world has forgotten as well as those whom it places on a pedestal. What better witness to a crucified Lord is there than daily to everything that the world regards as important?

IF compulsory retirement is welcome surgery to those who must undergo it, it is something new again to those who are not retired. Our relations to the retired will cast a clear light upon our own souls. Do we understand what religion is all about? Does our parish center its work upon the showing forth of the Lord's death until He come? Will we seek the guidance and help of the aged in showing the path to eternity? If so, those for whom the veil between time and eternity has worn thin will be among the most valued of our members. They will not be burdened with the mundane tasks and responsibilities of canvasses and committees and membership drives and building plans; these busy little chores are playthings appropriate to middle age. But, if we know that there is something beyond hustle and bustle in religion, if we know that the task of Christianity is to fit us, not for this age, but for endless ages, then the retired will have a place of honor and dignity among us. For they have not really retired but graduated to a higher spiritual function to which we may one day aspire.

Once upon a time, everybody knew this. That is why "elder," "presbyter," "senator," etc., are words implying authority and influence, although they are just different ways of saying "old man." If the word "retired" comes to have a similar connotation in the Church, then we shall know that the older generation of today has accepted its mission and that their juniors have learned a new realism based upon things eternal.

All this is so easy to set forth as a matter of principle, but so desperately difficult to envisage in practice.

ce. The provision in the canon for limited service in a place other than the priest's former work obviously has little relation to the subject we have been discussing. Rather, it is designed to make further use of characteristics of middle age that remain active in individual priests of 72.

Should the retired priest continue to reside and worship in his former parish? If so, will he be a competitor (willingly or unwillingly) for the loyalty that is due his successor? Will he be asked to render opinions on two candles vs. six, on crosses vs. crucifixes, on chasubles vs. stoles and surplices? Will he be in demand for baptisms, weddings, etc., which might otherwise provide his successor with important opportunities to establish warm pastoral relationships with his congregation? On the other hand, if he moves away, how can he in old age be expected to develop a new circle of acquaintances in which to exercise his witness to things eternal?

Each individual retirement will present its own crisis, in the life of the priest retiring, in the lives of his parishioners, in the life of his successor; no general policy can be developed that will fit every situation. Yet the general principles should be the same in every case; and they should be such as to proclaim the Church's corporate witness to a kingdom into which no man can enter except as a little child might do so — in ignorance, and helplessness, and wonder.

Jean Speiser, Correspondent

THE position of New York correspondent for THE LIVING CHURCH is one of especial importance and responsibility, as a result both of the size of the diocese of New York and of the key position of the entire metropolitan area.

We are happy, therefore, to announce that Miss Jean Speiser is now serving as our New York Correspondent. Miss Speiser has had a varied experience in journalistic and related fields, including eight years of editorial work for *Life* magazine. In addition she has served as photographer for *Life* and other national periodicals and for 15 months was a member of the public relations staff of the Washington Cathedral, charged with publicity, radio, and TV programs. At present she is doing stories and pictures for national magazines on assignment. She is a member of St. James' Church, New York City.

All of this adds up to a good set of qualifications for the work of correspondent for THE LIVING CHURCH. We rely upon our correspondents to keep us informed of significant happenings in Church life in their areas. We hope, therefore, that clergy and others in the area of New York will relay Church news of nationwide interest to Miss Jean Speiser at 16 Hewitt Ave., White Plains, N. Y., so that she may in turn relay it to us.

BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

Seven Tracts

IT is quite possible to smash the eighth commandment ["Thou shalt not steal"] into smithereens and never pick a pocket or hold up a bank," declares Dr. Corwin C. Roach, dean of Wesley Hall, Gambier, Ohio, in *Ten Commandments for Today* (12 cents), one of seven new publications put out in colorful format by Forward Movement Publications.

Dr. Roach's booklet is a brief, readable, and down-to-earth treatment of the 10 commandments, illuminated by concrete examples drawn from contemporary living.

Another tract in the current series is *Morning and Evening Prayer* (10 cents), by Carroll E. Simcox, which explains in non-technical language the purpose and structure of these services as the Daily Offices of the Church and suggests how lay persons may read them in their homes.

The other five titles are: *What Can We Do?* by A Layman (10 cents); *What Is Man?* by Gardiner M. Day (five cents); *What To Pray About*, by Theodore N. Barth (five cents); and *What Christians Stand for in the Secular*

World, by William Temple, late Archbishop of Canterbury (10 cents). All are available from Forward Movement Publications, 412 Sycamore St., Cincinnati 2, Ohio.

In Brief

CLERICAL ERRORS. By W. Bolte Gibson and Henry C. Beck. Gilbert Press, Inc., 8 W. 40th St., New York 18, N. Y. Pages unnumbered. \$1.95.

A collection of the best cartoons from Fr. Beck's and Mr. Gibson's earlier *Fun in Church*, *More Fun in Church*, and *Lapses in the Apses*, making this selection now available in permanent form.

Fr. Beck and Mr. Gibson are still members in good standing of their respective parishes.

SIX 20TH CENTURY MYSTICS. By G. Ernest Thomas. The Upper Room, 1908 Grand Ave., Nashville 5, Tenn. Pp. 64. Paper, 35 cents; 3 copies \$1.

Short chapters on Rufus Jones, Albert Schweitzer, Glenn Clark, Peter Marshall, Frank C. Laubach, and Dietrich Bonhoeffer.

Books Received

THE MONGOL MISSION. Narratives and letters of the Franciscan missionaries in Mongolia and China in the thirteenth and fourteenth centuries. Translated by a nun of Stanbrook Abbey. Makers of Christendom Series. Edited and with an introduction by Christopher Dawson. Sheed and Ward. Pp. xxxix, 246. \$4.

LIVE ALL YOUR LIFE. By Alson Jesse Smith. Regnery. Pp. xi, 219. \$3.75.

CHRISTIAN ETHICS AND MORAL PHILOSOPHY. By George F. Thomas. Scribners. Pp. xvi, 539. \$5.75.

GUIDE TO THE GOOD LIFE. By William A. Spurrier. Scribners. Pp. viii, 248. \$3.50.

THE INTERPRETATION OF NATURE AND THE PSYCHE: C. G. Jung — Synchronicity: An Acausal Connecting Principle; W. Pauli — The Influence of Archetypal Ideas on the Scientific Theories of Kepler. Bollingen Series LI. Pantheon Books. Pp. vii, 247. \$3.

THE FORSEEABLE FUTURE. By Sir George Thomson. New York: Cambridge University Press. Pp. vii, 166. \$2.50.

SAINT BASIL LETTERS. Volume II (186-368). The Fathers of the Church. Translated by Sister Agnes Clare Way, CDP, with notes by Roy J. Deferrari. New York: Fathers of the Church, Inc. Pp. xvii, 369. \$4.50.

STORIES FROM THE LIFE OF JESUS. Adapted by April Oursler Armstrong from *The Greatest Story Ever Told*, by Fulton Oursler. Illustrated by Jules Gotlieb. Garden City Books. Pp. 256. \$2.95.

UNDERSTANDING JESUS CHRIST! By McEwan Lawson. Seabury Press. Pp. 185. Paper, \$2.25.

If I Were the Devil

I would break the pernicious habit of churchgoing.

By the Rev. Perry M. Blankenship

St. Thomas' Church, Port Clinton, Ohio

DIVIDE and conquer is a strategy which has proven singularly effective in the Nazi and Communistic debacles which have threatened our civilization during the last three decades.

If I were the Devil that is just the way that I should operate to bring down the Church. I should encourage such common heresies as, "I can be just as good a Christian on the golf course on Sunday mornings," or, "I don't need to go to Church in order to be a Christian; it is a matter of the 10 commandments and the golden rule."

In a short time I would break that pernicious churchgoing habit. This done, the rest would be easy. I would separate churchgoers from the Church one by one and they would be helpless — as putty in my hands. Then I would really have a hey-day. Every little question or decision would easily become a crisis and the world would be filled with confused souls in no time flat.

The Ottawa Indians started their fires by rubbing sticks together in a particular way. With their process a fire could not possibly be started with a single stick. There had to be two sticks associated in common purpose. Furthermore, we know that the rules for breaking camp caution us to extinguish the fire before leaving. We douse the fire with water, we make sure that no two embers remain together, we cover the coals with sand or earth — and only then are we reasonably sure that no conflagration can start from our carelessness. The fire is easily extinguished when the burning embers are separated one from the other. It is also to be noted that no cheery campfire is possible so long as we keep but one stick of firewood burning by itself. The more wood, the more fire.

Even so are men. Even so are Christians. By the very order of our creation we are social beings and we do not find ourselves alone. There is a necessary togetherness that brings out the best in us. We see it in the arts, in athletics, in politics, in engineering, in science, and in research.

To be specific, in the field of educa-

tion and learning private study can go only so far. Indeed, even reading is a social experience. The learning experience is heightened through the classroom or the seminar where a number of minds are directed to the same purpose. Community of purpose or togetherness is an absolute essential.

What happens to a company of Christians who have faithfully gathered together to offer up their common prayers and to receive the divine grace in the sacraments?

We may describe it in terms of a kind of seminar in which there is an interchange of spirit, of power, of aspiration, of inspiration. The feeling of aloneness is supplanted by a feeling of togetherness. What one is unable to reach by himself, the many achieve with ease. Like moving a piano. The inadequacy of the one is lifted to adequacy by the many. The weakness of the one is lost in the strength of the many. There is a kind of spiritual sympathy that plays between the one and the many so that what one may lack in faith, courage, or understanding is supplied in this corporate experience.

We think of the Christians gathered

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Save the Children Federation

Previously acknowledged	\$2,494.80
Anne Breckinridge	96.00
Pauline Lyman	96.00
Alla Meredith	96.00
Mrs. F. Kollmorgen	60.00
Dr. Clausen F. Stekl	8.00
Hildegard Barthold	1.00
	\$2,851.80

Korean Church

Previously acknowledged	\$ 441.19
John Townsend	20.00
	\$ 461.19



RNS

in Jerusalem at Pentecost when the Holy Spirit acted and interacted upon them and through them in such a realistic way that the assembled multitude described their experience in visual terms. They saw tongues of fire descending upon them. And in this spiritual seminar, which is the Church, it is the living Christ who presides, interjecting Himself lovingly into the experience.

When a man in prison becomes incorrigible he may be placed in solitary confinement. He has no human companions. His morale is purely self-generated. He is in isolation from everyone and from everything that has made him strong. It does not take long to break him in solitary.

So, it is the wisdom of the ages that has written into the Church's life a teaching the dictum: "My bounden duty is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of His Kingdom" (Book of Common Prayer, Page 291).

There is no other way for the Christian to find sustenance for his soul. He may pray in private — and our Lord did that before him. But that is not enough. Separated from the fires of the Spirit which blaze so hearteningly the togetherness of the Church, the lost Christian — as a faggot which has been withdrawn from the fire — sputters and grows cold. There is no rekindling long as he remains apart.

Alone, we are lost souls, confused, frightened, hopeless.

But together, with Christ and with each other in His Church, our lostness, confusion, phobias, and hopelessness evaporate in an ever-increasing sense of the miraculous abundance of God's gracious and redeeming love and power.

The Living Church

Retiring Bishop Honored

A gift of \$2,500 was made by clergy and laymen of the district of Salina for their outgoing Bishop, the Rt. Rev. H. H. Hall Nichols, whose resignation because of age was accepted by the House of Bishops at Honolulu.

The presentation was made at a dinner of Bishop and Mrs. Nichols at Hays, Kan., on October 3d, attended by 250

persons representing almost every parish and mission in the district.

Mr. Whitley Austin, editor of the *Salina Journal* and former senior warden of Christ Cathedral, Salina, was toastmaster.

Bishop Nichols came to the district of Salina in 1940 as acting bishop, and became its fourth Missionary Bishop in 1942, when it appeared probable that he would not be returning to Japan. He was previously Missionary Bishop of Kyoto.

The Very Rev. Arnold Lewis, dean of the Cathedral at Jacksonville, Fla., and Bishop-elect of Salina, was intro-

duced at the meeting. He announced that he had chosen Christ Cathedral at Salina for the place of his consecration, which will be held early in 1956. He was elected at General Convention.

MILWAUKEE

Two New Works

The annual council of the diocese of Milwaukee accepted the highest budget in the history of the diocese. The Church's Program Fund Budget for 1956 amounted to \$117,886.00. Two new works are planned for the coming

CHURCH DISCIPLINE: Weddings and Funerals

Excerpts from the address of

Bishop Hallock of Milwaukee to the diocesan convention

It is not unnatural that many of our problems of Church discipline seem to revolve around the two great events which require our services, the joining of the sexes in matrimony and the burial of the dead. The heathen community may get along quite well in all the other vicissitudes of life, but at these two points, somehow, decency and order require that the Church be used, and I say "used" advisedly. The clergy know the great contrast there is between the weddings and burials of the faithful, on the one hand, and the heathen on the other. The former seem to recognize in humility and reverence that it is before God they stand, it is a truly religious occasion; the latter appear to be conscious of being involved in nothing sacred, aware only of the impression they hope to make upon their neighbors. And yet I suppose we cannot refuse them these offices of marriage and burial as we have every right to do. We try to commend the Church to them and it is the Holy Spirit who must take our poor efforts and turn them to whatever good may result.

It has always been part of the Church's discipline, that there were appropriate times for the Solemnization of Holy Matrimony, and there were inappropriate times. The occasion of a wedding is, and ought to be, a happy time, a joyful occasion at church and at home, before and after. The Episcopal Church, more than most, acknowledges the propriety of these occasions of rejoicing. But it has always been acknowledged, too, that Lent is not the season for it. During the war years, that rule was relaxed in view of the problems and emergencies of the times. But I now suggest that World War II is over, that we have returned to a period of stability in which the normal rule may be followed again, and therefore it is my Godly judgment that weddings need no longer be scheduled within the Lenten period, except in dire emergency, and with the permission of the bishop obtained beforehand. The bishop would suggest to the clergy that they disseminate

this information to their people now, before another Lent approaches, and I am sure they will be glad to have some one more remote from their problems upon whom they may lay the blame when one of their fringe parishioners requests a fashionable wedding on Good Friday.

We recognize that there is in these days a terrible fetish surrounding death and the burial of the dead. The world seems to have lost its hold upon the Christian verities of death. It no longer understands death and judgment, nor believes the promise of resurrection. And so it must somehow exalt this body, and there are always those ready to help for a price! We find cemeteries advertising and boasting of their "air-conditioned" graves. As though the dust we leave behind could care whether the elements be hot or cold! We learn from Job, through those words of the Burial Office, "Though this body be destroyed, yet shall I see God." And in that encounter the temperature fahrenheit will be of little moment.

There are several things I'd like to suggest to our clergy so we may do what we can about this situation. Certainly we ought to use the Advent season to preach and teach about the Four Last Things: Death, Judgment, Heaven and Hell: what the Church believes and teaches and equally important what it does NOT teach. People are always taking the Sunday supplement kind of theology as *de fide*! They need to be assured of the mercy of God and the joy of eternity. They need the assurance of our Lord's Resurrection as the promise of their own.

Some of the practices that accompany the burial of the dead we may not be able to do much about, those things that are, in our mores, the atrocious customs of the funeral parlors. We can and should warn our people about them. But there are other things we can change. This summer I discovered that in one area of our diocese Sunday funerals are the rule. I thought that practice went out with the horse-drawn

hearse. Sunday is the Lord's Day and I would certainly recommend to our clergy that they refuse to conduct funerals on that day. The local ministers' association and the funeral directors could bring the practice to a quick end if they would band together and I suggest our clergy take the lead in uniting them to eradicate this practice in those places where it still exists.

Another thing I have discovered is the practice of the funeral director to "pay off" the priest who ministers at a burial. There is no charge for any of the Church's services and I'm sure none of us like the implications of this new custom. If the family wish to make a thank-offering that is another matter, but the part we have does not belong as another item on the undertaker's bill. Any tender of money by that individual should be refused.

One good trend is the swing away from the custom of all and sundry feeling an obligation to send flowers, no matter how remote their connection with the deceased. For one thing, more families are asking that flowers be omitted and some suggest a memorial gift to some good cause, including the Church. I wish our vestries would take action that no more than a minimum of funeral flowers be admitted to the church. Most parishes have palls, so nothing is required to be on the casket while it is in the church, and a basket of fresh — and I emphasize the word fresh — flowers on either side of the casket is entirely adequate, though really unnecessary. There is nothing more depressing, more messy, and more irreverent than the drooping floral arrangements, already days old, that leave a trail of droppings all over the church. And there is also something out of kilter, it seems to me, when the undertaker's helpers need twice as long to get the old flowers out of the church as it takes for the priest to conduct the burial office. I certainly cannot order this, but common sense and reverence indicate a change is badly needed.

Incidentally, our clergy might well counsel their people while they are in health not only to make their wills but also to see that their families are informed of their desires about their own funerals. Some of the sentimentalities would thereby be avoided, I am sure.

year, one in Greendale, a suburb south of Milwaukee, and one in rapidly-growing Madison.

Bishop Hallock, in his address, asked that the Church's discipline be tightened in such matters as the conduct of weddings and funerals [see page 11].

ELECTIONS. Provincial Synod delegates: clerical, Joseph Boulet, Malcolm Brunner, Reinhart Gutmann, Albert Meereboer; lay, Oscar Johnson, Robert Nourse, Clausen Steki, Clyde Bufton.

Standing Committee: clerical, Killian Stimpson, Kenneth Martin, W. O. Johnson, Bernard Buley; lay, Alan Jones, Howard Foulkes, Milton Borman, Philip Robinson.

Executive Board: clerical, George Bersch, Carl Wilke; lay, Edward Dexter, Vernon Bingham.

MARYLAND

Diocese Gets Cathedral

The Cathedral Church of the Incarnation, University Parkway and St. Paul Street, Baltimore, is to be consecrated as the official cathedral of the diocese of Maryland on November 6th. Bishop Powell of Maryland will officiate at the great diocese-wide service. The event also marks the 35th anniversary of the laying of the cornerstone.

The entire diocese will be represented by the Cathedral Chapter, the Standing Committee, the Executive Council, and the clergy of the diocese. Everyone in the diocese is invited to attend the service.

Formal action establishing the church known as the pro-cathedral as the official cathedral of the diocese was taken by the diocesan convention in February 1955. The Cathedral Chapter, which held its organizational meeting in May, includes these members: The Bishop of the diocese, the Suffragan Bishop, the dean, five members elected by the diocesan convention, and 10 members elected by the congregation of the cathedral.

The Very Rev. John N. Peabody was elected as the first dean and rector of the cathedral and will be installed at the consecration service.

The history of the cathedral project, which dates from May, 1908, to May, 1955, when the Cathedral Chapter was incorporated, has been one of extremes in both hope and despair. The hopes were for a great cathedral which would rival the splendors of the cathedrals in Washington and New York. The despair was brought about by the harsh realities of two world wars and a great depression.

It was during the time of John Gardner Murray, who was later to become Presiding Bishop, that the cathedral project received its greatest impetus. Under his leadership great plans were drawn up. The pro-cathedral, or synod hall, was built as the first unit, and was designed to serve as a church until the cathedral itself could be built. The undercroft was built in 1911, and the super-structure completed in 1932 during the period when the canon-in-charge was the Rev.

Harold N. Arrowsmith, who served in this position for 35 years [see p. 13].

Inspired by Bishop Murray, a group of prominent Baltimore financiers known as the Citizens Committee devoted themselves to the project, and nearly 4000 Church women joined the Cathedral League. Among the gifts of the Cathedral League were the great altar windows, or Christmas window, depicting the Incarnation.

The cathedral is an exceptionally fine example of Gothic architecture; the architect, Philip Frohman, also being the architect for the Washington Cathedral. Of particular interest are the stone carvings on mouldings and columns representing Maryland foliage and wild flowers, fish and crabs, animals and birds.

The cathedral is at the heart of a community of homes and apartments, of hospitals and a university. The dean serves as Episcopal chaplain both to the Johns Hopkins University and Union Memorial Hospital. The Canterbury Association includes students from Hopkins, Goucher, University of Maryland, the schools of nursing, and others.

"Cathedral House," directly across from the cathedral on University Parkway, was acquired last year and augments the work of the parish and the community. The Christian education program is carried on under the direction of Miss Helene M. Schnurbush, formerly of the National Council Department of Christian Education, who also shares with the dean responsibility for college work. The cathedral choir of men and boys is directed by organist Rodney K. Hansen.

The cathedral will serve increasingly as the official center for diocesan affairs as well as being the home of the cathedral congregation with its continuing program of parish activities.



BISHOP WHITE: *Recollections of a synod 68 years ago.*

SPRINGFIELD

5% a Year

The Rt. Rev. John Chanler White, retired Bishop of Springfield, in sending his greetings to the synod of the diocese held October 11th and 12th at the Church of the Holy Trinity, Danville, Ill., reported that the first synod he ever attended in the diocese of Springfield 68 years ago was at the same church, and that it was the first synod he had missed in years. Bishop White, still at home in Springfield, was unable to take the long trip to Danville for the first time in long association with the diocese. He was 88 years old May 21st, and is the oldest living bishop of the Church. He also celebrated the 31st anniversary of his consecration in May.

The synod voted to accept the petition of St. Joseph's Mission, Clinton, Ill., for recognition as an organized mission of the diocese. It also heard, without decision, a petition for recognition of Mary's Mission at Robinson, Ill., which will seek recognition at a future synod since it was only recently begun by Rev. Robert J. Center, vicar of St. John's, Mt. Carmel.

Two burned churches, it was reported, have been completely rebuilt and are again in use: Redeemer, Cairo, and St. Paul's, Carlinville. St. Matthew, Bloomington, Ill., reports completion of a church which will be dedicated in near future.

The synod adopted for the calendar year of 1956 its largest budget, asking a total of \$19,000 assessment and \$46,400 quota. Largest items in the quota are for missionary clergy and their work.

On recommendation by the Bishop and Council, Synod passed a resolution requiring that beginning with January 1, 1956, each mission which shall have been a recognized, organized mission of the diocese of Springfield for five or more years assume an additional 5% of the clergy salary of its mission priest each year. The diocese to decrease the amount paid to the said 5%. This was interpreted to mean that rises in salary for missionary clergy were not to be inhibited by the reduction, as successive synods and the Bishop's Committee of all missions would be able to vote upon increases of missionary clergy salaries as heretofore. The reduction in such a case will apply to the total salary assumed by mission and diocese at such time and thereafter. The move is aimed at facing the need for additional missions in localities which the Church proposes to enter with a mission in the future.

ELECTIONS. Bishop and Council: clerical, D. K. Montgomery, Francis Gray, George Hoffman; lay, James Weart, Joseph Ewing, Walter Bellatti, M. Walter Harris.

Standing Committee: clerical, D. K. Montgomery, William Berger, O. D. Reed, Fredrick Arvedson; lay, Thomas Norris, Wallace Mulliken, James Weart, Robert Shidler.

DEATHS

eternal grant unto them, O Lord,
let light perpetual shine upon them."

Harold Noel Arrowsmith, Priest

The Rev. Harold Noel Arrowsmith, who was canon of the Pro-Cathedral, of the Cathedral Church of the Incarnation, Baltimore, Md., for 35 years, died October 6th while vacationing near Provincetown, Mass.

Ordained priest in 1916, he served the cathedral as curate for a year from 1915 to 1916. He was then chosen canon and served in that position until 1951. It was under his direction that the cathedral was completed. From 1917 to 1919 he served as a Red Cross chaplain in France with the American Expeditionary Forces. In 1951 he resigned as canon and became rector of the Chapel of the Ascension, Poolesville, Md. He left this cure because of illness in 1953.

Canon Arrowsmith is survived by his wife, Helen Fleming Smith Arrowsmith; two sons, Harold N. Arrowsmith, and George H. C. Arrowsmith.

Gilbert Kastner Hill, Priest

The Rev. Gilbert Kastner Hill, rector of St. Paul's Church, Marinette, Wis., died September 27th in Marinette.

Fr. Hill was born in Menasha, Wis., in 1903. A graduate of the General Theological Seminary, he was ordained priest in 1939. He served as assistant at Holy Trinity Church, New York City, and as vicar of St. Stephen's Church, Boston, and priest in charge of Ascension Church, Boston, before becoming an auxiliary chaplain in 1942. In 1946 he became rector of St. John's Church, Fall River, Mass., and in 1949 he went to Marinette. While there he was active in the local Little Theater groups. He received the Ph.D. in the field of psychological testing in 1954, and was of help to the courts and to individuals in the area. He served as president of the Marinette County Mental Health organization.

He is survived by his wife, Lina Sealy Hill, two sons, Gilbert of Neenah, Wis., and Joseph R. of Milwaukee, and three grandchildren.

Walter Byron Stehl, Priest

The Rev. Walter Byron Stehl, 82, rector emeritus of St. John's Church, Hagerstown, Md., died October 10th in Hagerstown.

Dr. Stehl was a graduate of the Virginia seminary and was ordained priest in 1898. He served churches in Baltimore, Shepherdstown, W. Va., and Centerville, Md., before becoming rector of St. John's, Hagerstown, in 1922. He lived there until his retirement in 1948. He was a deputy to the General Conventions of



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DEATHS

1907 and 1910, he held a number of other diocesan and provincial positions.

Blanche Moncure Goodwin

Blanche Moncure Goodwin, wife of Bishop Goodwin of Virginia, died in a Richmond nursing home on October 13th after a long illness. Mrs. Goodwin was the daughter of the late Dr. Dunlop Moncure and Blanche Elbert Trevillian Moncure, of Williamsburg. She was married in 1917.

Mrs. Goodwin was a member of St. Stephen's Church, Richmond, where a funeral service was held on October 15th. Officiating were the Most Rev. Henry St. George Tucker, retired Presiding Bishop; Bishop Mason, retired suffragan of Virginia; Bishop Gibson, coadjutor of Virginia; and the Rev. Reno S. Harp, Jr.

Besides her husband she is survived by two sons, Frederick D., Jr., of Fairbanks, Alaska; and Edward LeBaron, of Alexandria; one daughter, Elbert, wife of the Rev. Peyton R. Williams, of Norfolk; five grandchildren; a brother, and a sister.

Benjamin C. Howard

Benjamin C. Howard, 86, of Kansas City, Mo., died on October 9th of a heart ailment. An attorney, he had been active in his profession until two days before his death.

Mr. Howard was a native of Kansas City, and long active in St. George's Church there. From 1897 to 1930 he served as Church school superintendent, and was a long time senior warden of the parish.

In the diocese of West Missouri, he served as treasurer and was Chancellor at the time of his death.

In 1952, Bishop Welles, of West Missouri, gave recognition to Mr. Howard's work for the church when he presented him with the first Bishop's Medal for outstanding service.

Mr. Howard served as deputy to the 1949 General Convention in San Francisco.

Among his survivors are a sister, Mrs. Julia Moss, Providence, R. I., and a niece, Mrs. Marcus Shannon, Nashville.

Miriam S. Warren

Miriam S. Warren died September 22d at her home in Asheville, N. C., after a short illness. She was 64.

Although a member of Trinity Church at the time of her death, Mrs. Warren had taken an active part in the reopening of Grace Memorial Church in 1949.

Survivors are her husband, B. William Warren; a daughter, Mary Claire Warren of Asheville, two sons, Frederick of Asheville, and B. W. Warren, Jr., of Atlanta, Ga., and one grandchild.

CHANGES

Appointments Accepted

The Rev. Elmer B. Baker, new rector of Mark's Church, Millsboro, Del., is also vicar of historic Prince George's Chapel, Dagsboro.

A traditional harvest festival service is held in the chapel, which is opened once a year for observance. This year the service was held October 2d, and the chapel was crowded with clergy and laymen from all parts of the diocese. Bishop Mosley of Delaware was the preacher and discussed tithing.

The Rev. Langford Baldwin, former vicar of St. Barnabas' Church, Ardsley, N. Y., and Martha's, North White Plains, who has been dressed at King's College, London, is now rector of St. Andrew's Church, New Bedford, Mass. Address: 169 Belleville Rd.

The Rev. Thomas D. Brown, formerly in charge of Calvary Mission, Hanover, Va., will on December 1st become rector of St. Philip's Church, Charles Town, W. Va., and St. Mary's, Berry, Va. Address: Charles Town.

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The Rev. Bruce Cooke, formerly rector of St. James' Church, Riverton, Wyo., in charge of the work at Shoshoni and Missouri Valley, is now rector of St. Alban's Church, Worland, Wyo.

The Rev. Robert M. Elder, formerly assistant of St. James' Parish, Monkton, Md., is now assistant of St. Thomas' Church, The Alameda, Baltimore. Address: 2436 N. Charles St., Baltimore 18.

The Rev. Stephen W. Green, formerly headmaster of St. John's Parish School, Chula Vista, Calif., and curate of St. John's Church, is now chaplain on the staff of the Los Angeles City Mission. Address: St. Barnabas' House, 534 S. Boyle Ave., Los Angeles 33.

The Rev. Ware G. King, formerly associate rector of St. James' Church, Trenton, N. J., is now rector of St. James' Church, Riverton, in charge of the work at Shoshoni and Missouri Valley. Address: Riverton.

The Rev. Peyton Reed, formerly rector of St. Stephen's Church, Winton Place, Cincinnati, is now assistant of St. Thomas' Church, Terrace Park, Ohio, in charge of religious education.

The Rev. H. W. Reeves, formerly assistant of Palmer Memorial Church, Houston, will on November 1st take charge of St. Philip's Mission, 27 Beekman, Houston.

The Rev. Claudius P. Shelton, formerly rector of Greenway Court Parish, White Post, Va., will on November 1st become rector of St. Stephen's and Wicomico Parishes, Northumberland County, Va. Address: Wicomico Church, Va.

The Rev. William Turner Shoemaker, formerly assistant of St. Mark's Church, Jackson Heights, N. Y., is now rector of Grace Church, Windsor, Conn. Address: 301 Broad St.

The Rev. Charles D. Snowden, formerly rector of All Saints' Church, Darby, Pa., will on December 1st become rector of St. Paul's Church, Eighteenth St. and Washington Blvd., Kansas City, Kans.

The Rev. Norman Stockett, Jr., who did supply

work during the summer in the diocese of Oregon, is now canon of the Cathedral of St. John the Evangelist, Spokane, Wash., with particular charge of visiting hospitals, nursing homes, shut-ins, and the sick.

The Rev. Ralph Sherwood Van Atta, formerly assistant missionary of the Boonville Associated Mission in the diocese of Central New York, will on November 1st become assistant of St. Bartholomew's Church, 4711 Edmondson Ave., Baltimore 29.

Resignations

The Rev. William F. Licht has resigned as assistant of St. Stephen's Church, Hollywood, Calif., to serve as full-time director of the division of youth of the diocese of Los Angeles, which he had previously served on a part-time basis.

The Rev. John B. Reinheimer has resigned the rectorship of St. Thomas' Church, Neenah and Menasha, Wis., in order to spend a year in study at Northwestern University and Seabury-Western Theological Seminary, preparing himself for a lectureship in Christian Education under the National Council.

The Rev. J. Farrand Williams, curate of St. Andrew's Church, Louisville, has retired. Address: Box 910, Prescott, Ariz.

Changes of Address

The Rev. S. R. Olorenshaw, assistant of St. Mary's Church, Staten Island, N. Y., formerly addressed at 18 Livermore Ave., may now be addressed: 4 D-200 Hart Blvd., Staten Island 1, N. Y.

Ordinations

Priests

Chicago — By Bishop Burrill: The Rev. William Henry Albert Schneider, on October 7th, at Emmanuel Church, Rockford, Ill.; presenter, the Rev. B. N. Burke; preacher, the Rev. H. F. Whitney.

Marriages

The Rev. Ronald C. Albaugh, assistant of Trinity Church, Towson, Md., and Miss Elizabeth Bradley were married on October 1st at St. Thomas', Aladmed.

The Rev. David Hill, vicar of St. Matthias' Church, Seaside, Calif., and Camilla Smith Clinite will be married on November 5th at All Saints' Church, Carmel, Calif. The father of the groom, the Rev. Keppel Hill of San Francisco, will officiate, and Bishop Block of California will be celebrant at the Nuptial Eucharist.

Births

The Rev. Roger W. Smith and Mrs. Smith, of All Saints' Church, St. Thomas, V. I., announced the birth of their second child, Cary Christopher, on October 1st in Ponce, P. R.

The Rev. Richard E. Thrumston and Mrs. Thrumston, now of St. Matthew's Church, St. Anthony Park, St. Paul, Minn., announced the birth of a son, Geoffrey Richard, on October 24th in Rhinelander, Wis.

Laymen

Miss Margaret Chasin, who formerly served the diocese of Los Angeles in directing religious education, is now at work for the National Council Department of Christian Education.

Miss Jessie Hunter, former consultant in Christian education in the diocese of Nebraska now is serving the diocese of Los Angeles as advisor in Christian education.

Mrs. Harry D. Semple, formerly director of religious education of St. Thomas' Church, Terrace Park, Ohio, is now head of the sacred studies department of St. Catherine's School for Girls in Richmond, Va.

Diocesan Positions

Mr. William D. Campbell, senior warden of St. John's Church, Los Angeles, and a prominent Los Angeles attorney, has been appointed chairman of the Presiding Bishop's Committee on Laymen's Work in the diocese of Los Angeles. He succeeds Superior Judge Roger Alton Pfaff.

The Rev. Wesley A. Havermale, rector of the Church of the Messiah, Santa Ana, Calif., will also be dean of the Long Beach convocation of the diocese of Los Angeles, succeeding the Rev. John K. Saville.

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INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3; 7-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11, 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean
Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7,
Thurs 10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK CITY

NEW YORK CATHEDRAL (St. John the Divine)
112th and Amsterdam, New York City
Sun HC 7, 8, 9, 10; MP HC & SER 11; EP 4;
Wkdays HC 7:30 also 10 Wed and Cho HC 8:45
HD; MP 8:30, Ev 5;
The daily offices are Cho ex. Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

NEW YORK, N. Y. (Cont'd.)

RESURRECTION 115th East 74
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP,
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 11

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11, 1S, MP 11, EP, Cho, Ser
Daily 8:15 HC, Thurs 11, HD 12:30; Noonday
Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Mid
Ser 12:05; 1:05 ex Sat, EP 3, C Fri & Sat 2
& by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC da
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30
Daily 8, 5:30; Thurs & HD 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th S
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30
Mon, Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30
C Sat 12-1, 4-5

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Blanding
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10;
EP 5:45; C 6 & by appt

MADISON, WIS.

ST. ANDREW'S 1833 Regent
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily as anno

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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